

AN
INAUGURAL ADDRESS,
DELIVERED BEFORE THE
DIRECTORS OF THE THEOLOGICAL SEMINARY
OF THE
GENERAL SYNOD
OF THE
EVANGELICAL LUTHERAN CHURCH

BY

S. S. Schmucker, A. M.

//

AT HIS

INDUCTION INTO THE PROFESSORSHIP OF CHRISTIAN THEOLOGY,

SEPTEMBER 5, 1826.

TOGETHER WITH THE CHARGE DELIVERED TO HIM

BY THE

REV. D. F. SCHAEFFER, A. M.

Καὶ ἃ ἔχουσας παρ' ἐμὲ διὰ πολλῶν μαρτύρων, ταῦτα παρὰ
πιστοῖς ἀνδράποισ, οἵτινες ἱκανοὶ ἐσονται καὶ ἑτέρους διδάσκειν.
2. Tim. ii. 2.



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PREFATORY REMARKS.



The directors of the theological seminary of the Lutheran Church in the United States, in presenting to the public, the Inaugural Address of their first professor, together with the charge delivered to him, deem it proper to premise a few remarks on the origin of their institution. The earlier ministers of the Lutheran Church in America, having themselves been educated in the theological institutions of Germany, were well convinced of their utility, and often expressed their desire of establishing one in this country. Sundry preparatory measures were adopted by individual synods, which were however not attended with the desired effect. Among the motives, which led to the establishment of the General Synod, was the desire of concentrating the energies of the church, that they might be competent to the establishment of a theological seminary. Accordingly, at her third session, held at Fredericktown (Md.) in November last, the General Synod resolved no longer to defer this important matter, took measures to obtain the necessary funds, elected a board of directors, and appointed a meeting of them at Hagerstown, to locate their institution. In the month of March last, the directors met accordingly. After the most deliberate discussion of the relative advantages of the several places, which petitioned for its location, and after having frequently and most earnestly implored the guidance of God in this important matter, the board decided in favor of Gettysburgh, not only as having made the greatest pecuniary offer, but principally as being most central to the whole body of the Lutheran Church. At the same meeting it was resolved, that

the inauguration should take place on the 5th of September ; at which time, accordingly, the board met and inaugurated their first professor, with the solemnities customary on such occasions. Eleven students have already applied for admission, and others have been heard from as intending to enter. Encouraged by the favourable auspices, with which their institution has gone into operation; the directors would commend it to the protection, and blessing of that God, to whose glory it is dedicated, and to the prayers and patronage of the friends of Zion.

CHARGE.



Beloved brother, in the Lord Jesus Christ!

That the Church of Christ derives innumerable advantages from well regulated theological seminaries, is not a modern discovery. The Evangelical Lutheran church, has long since enjoyed them. The fathers of our church in the United States, 'tis well known to you, were prepared for the sacred ministry in the Seminary at Halle; and by their classical knowledge, greater erudition and fervent piety, became under God, instrumental in the conversion of hundreds, who, but for the sons of Halle, would very probably have entered the eternal world, without ever having seen the sun of righteousness. Yes, it is an important fact, and one upon which I would have the opponents of theological seminaries to reflect, that religion was at the lowest ebb in many districts of this country, until the arrival of pastors, who were nursed and reared at Halle. There were indeed previously, men employed as pastors by our people, but they were generally so ignorant, and in many instances, so ungodly, that laymen became in as many instances, disgusted, and gradually settled down in unbelief. The erudition, unfeigned piety, pastoral prudence and systematic knowledge of the duties incumbent upon the ambassadors of Jesus, which our fathers derived from the Lord, through a theological seminary, enabled them to discriminate, when to feed with milk, and when to nourish with strong meat. They at once commanded the respect of all, and both English and German emigrants, in Pennsylvania and Maryland especially, were brought to the feet of the crucified Saviour, whom they had mocked and contemned,

The zeal, the celestial flame, the devotedness to the cause of Christ, which had long distinguished our church in Europe, were gradually caught, by different denominations of christians in this country, and accordingly, all their energies were brought into requisition to establish theological seminaries. The Presbyterian church was among the first, and the number of her learned and pious clergy is sufficient to establish the fact, that theological seminaries are among the most valuable institutions, which christians can and should support.

Strange as it must appear, yet 'tis a lamentable fact, that the German churches (Lutheran and Reformed) in the United States, remained perfectly indifferent, as regards theological seminaries, until of late. Whilst others prepared young men for the ministry, and sent them forth pious, erudite and well stored with classic lore, to missionate throughout this extensive country, we could scarcely provide churches already organized, with suitable pastors. Either we were compelled to admit men into the ministry, if they were pious, though possessing no more knowledge than every lay-man ought to seek for himself; or suffer our churches to remain vacant until young men could be found, whose circumstances enabled them to enter a college or university, and after graduating, to spend a year or two in the study of theology, under the direction of one or other of our most experienced pastors. The great disadvantages, under which the church suffered, are well known. No matter how pious and scientific our pastors, who prepared students, it must be conceded, that as every stationed pastor, has a flock to feed and defend, he cannot devote sufficient time, to the instruction of students of divinity.

That grand and blessed institution of our church, the General Synod, brought into existence but a few years since, and, exposed to difficulties, ever since its birth, has nevertheless operated with such success, as not only to acquire a strength, which enables it to bid defiance to its most malign opponents, but with the blessing of God, to place our church in the United States into that state, which enabled her in Europe, to con-

tribute so much toward the extension of the Redeemer's kingdom. Yes, I anticipate that we shall soon unite with our sister churches, in a powerful manner, to pull down the strong holds of Satan, and that our numerous members, dwelling throughout the United States, will be furnished with pastors, who shall inspire their hearers with divine fire of the love of God. The calls for such pastors are loud and numerous, and at this period, there exists an ardent desire in many, who are ignorant of the language of our fathers, to have the word of life divided among them agreeably to the views of our church. The General Synod, has therefore determined, in humble reliance upon God, to establish a theological seminary. To the important and highly responsible station of its first professor, you, my dear brother, have been elected, and it has devolved upon me, to charge you, in the most solemn manner, as in the presence of the Triune God, to be well aware of the sacredness of the office, with which we invest you this day.

Brother! You are to be intrusted with the care of men, who are designed for the ministry—who are to go out as heralds of the Lord Jesus—who are to become the instruments of life or death to many. Upon you it devolves to instruct them, in all those things, which should ever characterize an ambassador of the King of Kings, so that our common master may not be dishonored, but that through their instrumentality, his kingdom be extended. Upon you then it depends in a high degree, whether they, who shall be received as students of our Theological Seminary, will become as lamps, set up on high to enlighten the house of God, or, whether they shall be such as those, whom God sent to punish Jerusalem for its transgressions, calling evil good, and good evil; not building up that which is fallen, and walking according to their own ways.

And, my dear brother, I charge you ever to remember, that you are amenable to the great Head of the Church, for the course you pursue, in preparing men to serve in the vineyard of the Lord! See then, that no student of our seminary, be recommended to any ecclesiastical body for membership, un-

less you have cause to believe, that ‘his loins are girt about with truth—having on the breast plate of righteousness—his feet shod with the preparation of the gospel of peace—taking the shield of faith, wherewith he shall be able to quench all the fiery darts of the wicked, and the helmet of salvation, the sword of the spirit, which is the word of God.” You are aware of the storms and tempests, produced in every age, by men who entered the ministry with a different character, and, that if the gates of hell could prevail against the promise of the Lord, the vessel of the church would have long since been shipwrecked.

As the Lord has signally favoured our beloved church—as her tenets are biblical, and her veriest enemies cannot point out an important error in her articles of faith, no more than could the enemies of the truth at the Diet of Worms, prove the books of the immortal reformer erroneous; therefore, the church which entrusts you with the preparation and formation of her pastors, demands of you, (and in her behalf I solemnly charge you) to establish all students confided to your care, in that faith, which distinguishes our church from others. If any should object to such faith, or any part of it, or refuse to be convinced of the excellence of our discipline, they have their choice, to unite with such of our christian brethren, whose particular views in matters of faith and discipline, may suit them better. I hold it however as indispensable, for the peace and welfare of a church, that unity of sentiment should prevail upon all important matters of faith and discipline, among its pastors. Hence, I charge you, to exert yourself, in convincing our students that the Augsburg Confession is a safe directory, to determine upon matters of faith, declared in the Lamb’s book. To a difference of opinion upon subjects of minor importance, by which different denominations of christians have been brought into existence, we have no objection, provided the spirit of Christ prevails. The visible church is rather beautified by such difference, as is a garden by flowers of variegated colours. But the different genera and species should be preserved, according to their peculiar nature. The right of private judgment, Luther con-

tended for, and hence the utmost liberality towards others, should ever characterize the pastor of the Lutheran church.

Above all, the church requires of you, my brother, to ground our students well in the doctrine of the atonement by Christ. Dr. Gray, in his *Mediatorial Reign of the Son of God*, observes (p. 253) "Therefore be it known, to those who know it not, that Martin Luther, that only not inspired man, whom the Lord Jesus raised up with semi-apostolic unction, to save his church from annihilation, did maintain, that the atonement made by the Son of God on Calvary, is competent to effect the salvation of all mankind; and, that nothing is wanting to render it universally efficacious, but the sinner's faith." And surely an unbiassed judgment of the sacred writings, will assent to the correctness of such doctrine. The evidences thereof, and that Jesus of Nazareth, is very God, are plain, perspicuous and irrefragable. I charge you then, by all that is holy, never to recommend to the church, a student, who is heterodox upon these points. They are those, in which believers of our church chiefly delight, and though others may differ from us, in their views, yet you will ever remember, that every minister of the gospel in the evangelical Lutheran church, must believe and teach, that Jesus Christ is Jehovah, the true and essential God, co-equal and co-eternal with the Father, and that he voluntarily covenanted to come into this world, in the form of a man, to atone upon the cross, for the sins of the whole world.

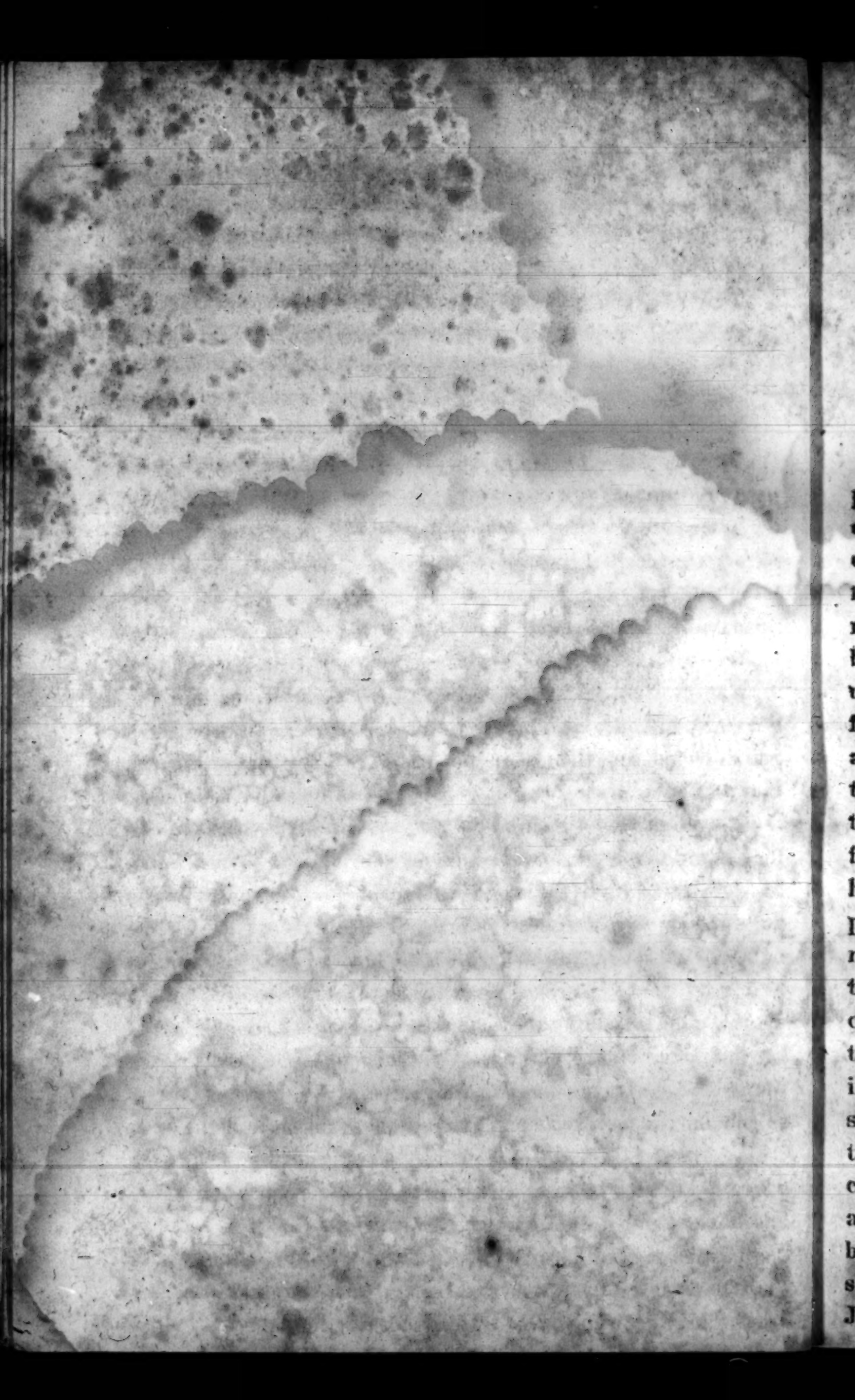
I have now done, for why should I be diffuse, and enter upon a more minute and particular delineation of the duties, incumbent upon you, as professor of the evangelical Lutheran seminary? What has been said, is sufficient to impress upon your mind how important is the station you now hold! But shrink not from the discharge of the duties obligatory upon you. Your master, the Lord Jesus Christ, the great head of the church, will aid you, and require from you no more than that you be faithful. Rest assured too, that you will have the pious orisons of the church in your behalf.

The students present now rose and were addressed as follows:

You, my young brethren, who have determined to become students of divinity in this seminary, will, I trust, be diligent in your studies, increase in piety, and deport yourselves in general, as becometh your high vocation. It would not comport with the feelings of my brother, whom you now recognize as your professor, to speak of his acquirements in encomiastic strains, nor would it be consistent with my duty; for the General Synod of our church, has elected him to take charge of our students, who feel disposed, to prepare themselves for the ministry in this seminary. You heard the responsibility of his station, and yours is by no means unimportant. Upon you will in a great measure depend, the prosperity of our seminary. If you leave it erudite and pious, and become active, zealous, prudent and faithful ambassadors of Jesus, then will our seminary rise and flourish; but if on the contrary, you should be unmindful of your duties as students—if your hearts and heads are not improved—if piety and knowledge be wanting, then may our seminary sink—which may God avert!

Finally, may we all be faithful! May we discharge the various duties obligatory upon us, with alacrity and delight!—Then will we embrace each other, and with those whom we have been instrumental in discipling for Jesus, join with the choristers of heaven, in singing glory unto the Lamb of God forever and ever, *Amen!*

INAUGURAL ADDRESS.



ADDRESS.



The occasion on which we are assembled, is fraught with peculiar solemnity to him who now addresses you, and with the deepest interest to the friends of Zion. The supreme judicatory of our church, hearing the frequent and the fruitless calls for ministers, presented to our different synods, have been admonished alike that the fields are ripe for harvest and that the labourers are far too few; and the apprehension has been forced upon them, that unless efficient measures are speedily adopted, for many the harvest of grace will soon be over, the summer of action ended, and their souls not saved. They have felt too, that whilst the awful responsibilities of those, who are to feed the church of God which he purchased with his own blood, call for every possible facility of education; the students of our church have hitherto enjoyed few advantages, have been compelled to pursue their course amidst difficulties of the most formidable nature. Believing, also, that it is their high privilege no less than duty, to cast a prospective glance at the future wants of the church, and to share with their fellow christians the glory of the missionary enterprise; the General Synod (to use their own impressive language) have been compelled to "regard it as a solemn duty imposed on them by their constitution, and due from them to their God and to the church, to provide for the proper education of men of piety and talents for the gospel ministry; and have resolved, in the name of the Triune God, and in humble reliance on his aid, to establish a Theological Seminary which shall be exclusively devoted to the glory of our divine Redeemer Jesus Christ, "who is God over all blessed for ever."

Now if the importance of human salvation can awaken the sympathies of heaven, and make those brighter spirits of a higher rank rejoice before the throne of God, when one sinner is rescued from perdition; the establishment of this institution, from which God may, in time, send forth hundreds of pastors and thus save thousands of souls, must present to them a spectacle of peculiar attraction. And shall an institution which arrests the attention of heaven, be viewed with indifference on earth? No, it cannot fail to enlist the sympathies of the church, it will not be forgotten in her prayers, nor overlooked in the distribution of her charities. How important and eventful then must be the duties of an instructor in such an institution! With such responsibilities pressing on his shoulders, well might a Paul or an Apollos exclaim "who is sufficient for these things?" But were even a Paul the teacher of our school, its usefulness would be suspended on the blessing of heaven. Sometimes God is pleased to accomplish glorious purposes by feeble means, that the excellency of the power may the more manifestly be his own. And ordinarily it is his way, to employ inferior but faithful instruments, to effect inferior but important purposes, to act some secondary part in the grand train of mediatorial triumphs. No one can feel more sensibly than he himself does, the incompetency of the speaker for the important trust confided to him; but however humble may be the part which an allwise Providence has destined this institution to sustain, having been summoned to this station by the highest judicatory of the church, he would obey what seems to be the call of God, trusting the co-operation of his brethren, the effectual and fervent prayers of the righteous, and to the promises of him who graciously said, "Lo! I am with you alway even unto the end of the world."

For the address required of us on this occasion, we have selected a subject, which, whilst it is not without interest to those of intellectual habits, nor void of edification to those who believe that the kingdom of God is in the heart, may mainly tend to develop the nature of the institution which gives birth

to its discussion. We beg leave to call the attention of this respected audience, not to the subject of education in general, nor of theological education in general, but of theological education with a specific reference to the ministry. And perhaps the brief outline to which we are necessarily confined, may with advantage be compressed into the following features :

WHO ARE THE PROPER SUBJECTS OF MINISTERIAL EDUCATION?

WHAT BRANCHES OF SCIENCE ARE ENTITLED TO THEIR ATTENTION?

WHICH IS THE PROPER METHOD OF CONDUCTING THIS EDUCATION?

WHAT ARE THE ADVANTAGES RESULTING FROM IT?

There are some, whom opulence has exempted from the necessity of professional exertion, and who, in pursuing the circuit of general knowledge, light upon theology as one of its branches, and study it with a view to their own intellectual improvement: and, certainly, no science can boast of greater dignity and attractions for the lovers of virtuous knowledge, than that which discusses the highest interests of our immortal nature. There are others who direct their attention to some branches of theology, to enable them to form an estimate of the claims of Christianity: and who can deny that this is a laudable pursuit, obligatory on all who have an opportunity to engage in it? But our question is not whether the sons of science in traversing the different regions of truth, must stop when they reach the confines of theology; nor whether some parts of theology, such as the evidences of Christianity, may not be pursued by all with the just expectation of personal benefit; but the inquiry is, what ought to be the qualifications of those, who wish to devote themselves to the gospel ministry, of those, whom it is the duty of our different synods to seek, and to draw forth from that retirement, in which pious talent often delights to be concealed? The division of these prerequisites into *dona naturalia* and *spiritualia*, natural talents and the graces of the Spirit, which pervades the former theological systems, though old and

hackneyed, is based on the real character of man as a lapsed creature, and must be acknowledged correct, as long as that character remains unchanged.

We assign the first place to hopeful piety.

As this qualification is so explicitly required in the original records of Christianity, its necessity has generally been maintained by the Christian church in theory, from the days of the apostles until the present time. A collateral illustration of its importance, is afforded by the subjective divisions of theology adopted by the scholastic divines. Not content with drawing a distinction between the religious knowledge of angels and of men, by dividing theology into angelic and human; they subdivided human theology into *regenerate* and *unregenerate*; contending, not without ground, we think, that the unconverted man could not possibly have so correct and spiritual a view of religious truth, as he who had been taught by the Holy Spirit. Yet have there been some, probably in all ages, who controverted this opinion. A dispute on this subject formed one of the Pietistic controversies about the commencement of the last century; and, although the fashionable philosophy of Europe had, for a while, laughed it out of countenance; we rejoice to believe that the whole American church as a body, and increasing thousands in Europe, are ready to reiterate the language of the apostle "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned."

Without piety, no man can be an able or faithful minister. The Scriptures themselves are to the unregenerate, in many respects, a sealed book. They may bring to the study of the bible the energies of a powerful mind, and may make themselves masters of all that is intellectual in its contents. They may pursue its Geography, its Chronology, its History, as well as other branches of its Archæology. Guided by modern Geology, they may descend into the bowels of the earth, and read the diluvian records which God there deposited in despite of infidelity. Or conducted by the light of Astronomy, they may

fly with the wings of the morning to the utmost regions of the universe, to behold in ten thousand worlds, the intellectual and physical glories of the uncreated Architect. And in all the intellectual views of these subjects, they may surpass an illiterate child of God, as far as Gabriel excels the spirit of an infant just ushered into heaven. Yet are there certain spiritual aspects connected with most of these sciences, which remain hid from the unregenerate eye; but which give them additional beauty to the christian, which connect them with the great moral purposes of the Creator and develop the moral grandeur of the universe. And, as to the spiritual glories of the Saviour; the gradual developement of the scheme of redemption, which forms the Alpha and the Omega of the whole revelation; the essential holiness of God, and the defect of this holiness in man, which form the necessity of the atonement; the nature of the new birth, and the various feelings of experimental religion, which abound on the sacred page—as to all these subjects, their real nature is hid from those untaught by the spirit, “they cannot understand it, it must be spiritually discerned.” It is as entirely concealed from their view, as are the beauties of the rainbow from them that are born blind, and it will remain so, until they apply to the heavenly ophthalmist to have the integument removed which obstructs their vision. The distinctive feelings of practical religion, and the spirituality of view here referred to, appear to belong to the logician’s class of simple ideas, such as those of sound and colour, which, according to the constitution of our mental nature, cannot possibly, by the best description, be rendered intelligible to those who have not felt them. Hence it is, that their very existence is sometimes disputed, hence infidels stigmatize experimental religion as spiritual reverie, as theopathy, as enthusiastic cant, hence it is, that some may be found in every age, to whom the Saviour would say “Art thou a master in Israel, and knowest not these things?” How then can an unconverted minister explain to others that sacred book which he does not understand? How can he proclaim to

his hearers the glad tidings, that God, in the person of Christ, hath reconciled us to himself? How can he demonstrate to them the fulness and suitableness of that Saviour, who, to believers, is the chief among ten thousand, but in whom he can see neither form nor comeliness? How can he sympathise with the mourners in Zion and guide the penitent enquirer successively through all the temptations, the hopes and the fears of christian experience? And even if he could, what motives has he to fidelity? No love of souls, no thirst for the divine glory, no love of Christ constraineth him, no sense of duty urges him. The good which he diffuses from the pulpit, he neutralizes by the frigidness of his private walk. How then can such a man be either an able or a faithful minister? What is he but a blind leader of the blind, and what other issue can we expect than that predicted by the Saviour?

Again, without piety the minister of the gospel will generally be a curse to the church. We say not that an unconverted minister, who preaches orthodox doctrines, can never confer spiritual benefit on others. To assert this would be to set limits to Omnipotence, to deny that there is any aptitude in the word of God, to promote the end for which it was given, and to contend that it is not the word of God, but the minister who makes men wise unto salvation. No, we believe God sometimes does effectually publish his gospel by unsanctified lips. The ministry of Judas was probably not without its benefits, and there are doubtless in every age, some of the Iscariot band, who preach with some profit "to others, and themselves are cast away." But even these, generally, do more injury than good. They not only exclude from their congregations faithful servants of the Lord, who would carefully feed the flock; but the cold formality, and perhaps levity of their private walk, neutralize the influence of their public ministrations and steel the hearts of many against the sacred word. Has the sword of the Spirit pierced the heart of some sinner, and, filled with remorse, does he call on his pastor to learn what he should do to be saved? Alas! this is a feeling which he never experienced, and which he therefore does

not consider a necessary part of religion. He mistakes the nature of the disease, and instead of pointing the sinner to the balm of Gilead and the kind Physician there; the wound is either slightly healed, or, awful to relate, he is advised to suppress these feelings, to seek amid the promiscuous topics of the social circle relief from his despondency, and by tonics and exercise and purer air, to wear away the corporal disorder whence it originates! In short, we generally see that an unconverted minister, though moral, spreads a deadly influence through the congregation over which he is called to preside, and creates a pestilential, azotic atmosphere, in which the flame of piety cannot long survive. Nor is his baneful influence circumscribed by the limits of his congregation. In the transactions of the several synods of the church, he will be expected to take part. His influence tends to depress the standard of piety among his brethren, and to throw open the door of admission to other unsanctified men. Is he possessed of talents and ambition? He will aim at ruling the body. As some pious brethren must necessarily oppose him, he becomes the head of a party! If victorious, no arithmetic can calculate the extent of injury inflicted on the body of Christ! And if vanquished, he expends his strength in efforts to thwart the purposes of the brethren, to defeat their holiest and most evangelical measures, and to scatter amongst them the seeds of discord; whilst the gall of disappointed ambition is rankling in his bosom, and the venom of jealousy corrodes his heart!

Lastly, a minister void of piety must ultimately be a curse to himself. The apostle Paul, speaking to his son Timothy of those who preach the gospel faithfully, informs him, "that by so doing he would save both himself and them that hear him;" but a far different lot awaits the unhappy being who rushes uncalled and unqualified into the sacred ministry. What must not be his misgivings whilst attempting to recommend an unknown Saviour, or to substitute the filthy rags of human righteousness for that blood of atonement, without the shedding of which there could have been no remission of sins; whilst pub-

lishing a standard of piety which condemns himself, or frittering away the requisitions of God's word to a level with his own attainments! But above all, follow the unhappy wretch into the gloomy regions of futurity, what feelings must agitate his breast, when the light of eternity displays to him the nakedness and the turpitude of his soul, when he finds that he was himself blind, and blindly led his flock to ruin! When he finds himself surrounded by trembling devils, and among them many of his former hearers, who curse him as the murderer of their souls! But we cannot dwell upon this awful scene, nor follow him before the bar of his judge, where he must render an account of his stewardship. Alas, it had been better, if he had never been born, better had it been for him, if with a nether millstone at his neck, he had been cast into the bottomless deep!

But in advocating the necessity of piety to the theological student, we are met by one objection. It has been said by infidels, why, if the Bible be the word of God, may not all, even unbelievers be received as theological students in expectation of being converted by its influence and transformed into its image? All are indeed permitted, nay are commanded at the peril of their souls to study the Holy volume, but not to pollute their souls with hypocrisy, nor to take the oath of allegiance to a cause which they hate. Were it even certain that the course of study would uniformly convert the infidel into a believer and the formalist into a true christian; their contaminating influence on others before their transformation, would require that there should be no communion between light and darkness, that the little leaven should not be mingled with the unleavened lump. But there is no certainty of such a uniform, blessed result. We know, indeed, that they who faithfully and perseveringly seek the Lord, shall find him; else, whence the justice of the unbeliever's condemnation? We know, also, that the evidences of a divine revelation must necessarily be such as will produce conviction in every sincere and impartial inquirer; or where would be the ground of obligation for man "whose faith is built on argument," to receive it? But we have no certain evidence in

either case, that any one has faithfully made the trial, until we see the legitimate fruits of such trial, the conversion of the one and the conviction of the other that the bible is the word of God. Nay we know that the infidel, and the immoral man, are generally not impartial examiners; for the predominance of their feelings is averse to the rigid purity of the Christian code, and they are denounced by its laws as insurgents against the government of heaven, as under sentence of perdition. And does not common sense teach human courts to receive the testimony of interested witnesses with caution? Or do men suppose that the thief and murderer would, in their own cases, be the most impartial judges of the law which condemns them to the prison or the gallows? What friend of Christianity, therefore, with the sad experience of Europe before his eyes, could advocate the reception of those among the candidates for the sacred office, who, if they pass unchanged through studies on which they entered from secular motives, and probably without a wish or intention of impartial investigation, feel no hesitation in still ascending the sacred desk and polluting their lips with hypocrisy and falsehood! As well therefore might a general fill his ranks with avowed traitors, in the forlorn expectation, that at some future day, they might become the friends of his cause!

The other prerequisite for a theological student is good natural talents. As we have been induced to dwell so long on the first topic, our observations on the second must be confined to a very small compass. It is not contended that every theological student ought to be a man of genius; for where is the army that comprises none but heroes, or where the legislature consisting exclusively of sages? Nor would we venture to assert, that men below mediocrity, ought in no case, to devote themselves to the ministry. But, no man whose mind is of this class, can possibly become an able divine, even if he possessed the zeal and piety of a seraph. Such is the vast extent of the field of religious truth, that the most exalted genius will find the longest life too short fully to explore it. And no man without at least mediocrity of mind, can ever acquire that grade of min-

isterial furniture, which is requisite to an able divine, nor discharge with ability the various and arduous duties of his station. His mind cannot retain the copious stores of knowledge, hence he cannot pour them forth in a rich stream on his listening hearers ; in short, he cannot be “a workman that need not be ashamed, knowing how rightly to divide the word of truth, and give unto each his portion in due season.” Where God has given native mind, education can develope and improve it. But no course of instruction could make every student a Buddeus or a Mosheim. Even with the same attention, the growth of different minds, like that of vegetables and animals, will differ according to the specific diversity of their original character. The rosebush and the mountain oak, though planted in the same soil, and tilled with the same care, will attain to very different statures. A theological student should in particular be possessed of a sound judgment. It was one of the memorable admonitions of the Saviour to his disciples, “be ye wise as serpents.” And if there is a profession on earth that requires wisdom and prudence, it is that of the steward of the mysteries of the gospel. Without it the best opportunities for action are often lost, the plainest duties unseasonably performed, and the most happily devised schemes for the good of Zion defeated. A knowledge of mankind is essentially necessary to a successful minister ; but a man who is constitutionally injudicious, is ever liable to be deceived, no dependance can be placed on him, no plan of moment be entrusted to him for execution. The men, therefore, who are best qualified for the study of theology, are those who are possessed of at least mediocrity of mind, men of prudent deportment, men born of the spirit.

WHAT BRANCHES OF SCIENCE ARE ENTITLED TO THEIR ATTENTION ?

Various answers have been returned to this inquiry, at different ages of the Christian church. In the first centuries of Christianity many facilities were afforded for the attainment of a good ministerial education. St. John established a seminary at Ephesus, Mark the evangelist took charge of another at Alexandria,

and Polycarp, the companion of the apostles, a third at Smyrna. By these and similar institutions, some of which continued to flourish several centuries, the standard of education in those countries, was long kept at a respectable grade. In the days of ignorance, emphatically styled the dark ages, the theological sciences shared the fate of all science. True piety and learning, had almost bid adieu to the christian church. The study of the original Scriptures was neglected and a knowledge of the Hebrew even considered a dangerous heresy. Had the illustrious Hebrew scholar Gesenius then lived, it is probable, he would have been regarded by some as a heresiarch. Some time previous to the Reformation, learning and piety revived together. Reuchlin and others gave a new impulse to Hebrew study. The flame once kindled continued to blaze with increasing lustre, and since the beginning of the Reformation, the standard of ministerial education generally has been very respectable. But never since the apostolic age, has the church instructed her students as well as were those whom the Saviour taught. By his personal instruction, by the gift of the Holy Spirit and by the power of working miracles, he gave them higher qualifications and armed them better for the contest than can now be done by the best course of education. Yet strange to tell, the cause of christianity has had many advocates who appear to think not only that ignorance is the mother of devotion, but also, that she is the ablest champion for truth! It has even been asserted, that the apostles were ignorant, uninstructed ministers, and that uninspired, illiterate men in every age, thrust into the sacred office without education, are on an equality with them. That the greater part of them were illiterate, when Jesus began to instruct them is admitted, and is not this the case with the most learned divines of every age before they commence their education? But did the Saviour teach them nothing by his long continued personal instruction and example? Did they profit nothing by his lessons of heavenly wisdom, some of which are recorded by the evangelists and form the essence of what is now taught to the theological student? Did the gift of miracles and the in-

piration of the Holy Spirit, leave them as ignorant of the great subjects and duties of their office, as they had been when they were illiterate fishermen and taxgatherers? If so, then was Christ an unsuccessful teacher, and the professed inspiration of the Holy Spirit, who led them into all necessary truth, a mere imposition. Then did the Saviour first waste his time in a fruitless attempt to instruct and qualify his apostles, and, failing in this, send them out uninstructed, unqualified at last! But the supposition is irreverent. The Scriptures teach us, that they who had been illiterate men, by the instruction of the Saviour, became the soundest and most enlightened expositors of his doctrines, the ablest ministers of his religion, in short acquired an efficiency and ability which the best education has since that time never supplied.

Again, there are some, who whilst they advocate the propriety of a respectable education, contend that there is a *ne plus ultra* in the career of learning, beyond which no believer can adventure without danger to his faith, that beyond this boundary there is a tree of knowledge whose forbidden fruit is death to Christianity. But a religion that is from God, will not shrink from investigation, nor tremble before the intellectual altitude of friends or foes. If there be any fact concealed beneath the dust and rubbish of antiquity, which would prove that "we have believed cunningly devised fables," let it be brought forth. Or, if science physical, intellectual, or moral, can in her march discover regions of knowledge yet unexplored, and exhibit with convincing evidence truths or relations of truths, which, even by implication, show that Christianity is the mere work of man, we bid her God speed: for though as individuals or as citizens of a happy country, we should still be unwilling to renounce it; we would place our obligation on a proper basis, we would then retain it, not because it was given by God, but because man is a religious being and must have some religion, and because this is better calculated than any other known religion in the world, to promote the happiness of the human family. But on this point we are perfectly free from apprehension. When the progress

of investigation brings new facts to light, their bearing on Christianity may be misapprehended. When the enemies of revelation extend their studies into paths of science, hitherto untrodden by her friends, their partial eye may light on facts which seem to militate against her; and as the evidence on the one side is thus earlier studied and more fully developed than on the other, the mind may be startled by unexpected results. But as learning is extended, and the progress of investigation brings every aspect of the subject to light, the truth stands fully developed, and the subsiding boasts of infidels, afford their tacit concession that again Christianity has triumphed. Thus at one time infidels selected the historical ground, as the strong hold, on which they planted their artillery, and the friends of Christianity had not always learning enough to meet and to repel them. But after the learned and indefatigable Dr. Lardner, published to the world all the testimony concerning Christianity contained in all the earlier writers, Pagan as well as Christian, they were driven from their position, and have never since resumed it. Under the cover of Geology a subsequent attack is made:

“—— Some drill and bore
 The solid earth, and from the strata there
 Extract a register by which they learn
 That he who made it, and revealed its date
 To Moses was mistaken in its age”

Subsequent improvements, however, have not only reversed their judgment, but this once suspected science has become the powerful ally of revelation; now the first geologists both infidel and christian, find in the bowels of the earth incontestible evidence that there must have been such a universal deluge as Moses describes, and about the time specified by him! Lately the neologists of Europe thought they had proved, that the Pentateuch was not written until about the time of the Captivity, and consequently that Moses could not have been its penman. The same men, studying the subject twenty years longer, find they were mistaken, and, of late, with Rosenmuller the younger at their head, beginning to return to the orthodox opinion. Dr. Lowth of England, thought the Hebrew text very corrupt: better scholars find that he expunged words because he did not under-

stand them ; and Gesenius one of the first Hebrew scholars of the age, pronounces the Masoretic text much more correct than the Samaritan, and rejects by far the greater part of Dr. Lowth's alterations. Thus has infidelity been successively beaten from every position she assumed. She may yet make other assaults. She may barb anew her blunted arrows, and feather them with blasphemy and learning, she may point afresh her broken steel and dip it in her deadliest poison ; and nerved with fresh vigour, she may return again and again to the conflict : but the Son of God has told us she will fail, her strokes will reverberate upon herself, until foiled in every attempt, she will at last be compelled, in the language of her once imperial son,* to exclaim : "*At length O Gualilean, thou hast conquered !*"

Unshackled therefore by any apprehension as to the divinity of our religion, we may fearlessly approach the inquiry before us. Here we are met, at the very threshold of the subject, by the dictate of common sense, that the teacher should always know more than the taught; that men cannot by the constitution of their nature, with confidence commit themselves to the guidance of those whom they know to be their inferiors in knowledge. And does not God in his providence sanction this principle ? Whom does he select as his chosen instruments to advance the triumphs of the cross, to defend the citadel of our holy faith ? Even among the apostles, all fully qualified by ordinary and miraculous instruction, who was it that laboured more abundantly, and more successfully than the rest ? And was not Paul superior to all the other apostles in natural talents and education ? Was he not educated at Tarsus, then more distinguished, as Strabo informs us, for philosophy and polite literature, than even Athens or Alexandria ? And, in conformity to the custom of the Tarsians, who were wont to finish their studies abroad, did he not bend his course to Jerusalem, to complete his education at the feet of Gamaliel the illustrious doctor of the Jewish law ? Who was Origen, the defender of the faith against the assaults of the unbelieving Celsus ? Confessedly a man of the most splendid talents and extensive learning, who was educated under Clement in the theological seminary at Al-

exandria, and who published more books than many learned men ever read ! Who were Huss, and Jerome of Prague, and the celebrated reformers, Luther and Calvin and Zwinglius ? Indisputably the most learned men of their age. Who were the instruments of the most glorious revivals of religion, which adorn the pages of ecclesiastical history ? We need not say to this assembly that Arndt, Spener, Franke, Wesley, Whitefield and Edwards were all regularly educated, were learned men. And finally, whom did God employ to establish the Lutheran church in this western world ? Illiterate and impious men, like wolves, had stolen into the flock, and were about to devour it, when the venerable Muhlenberg from Franke's school, with Franke's spirit, came to break the bread of life to the dispersed emigrants, and gave to Lutheranism in America its existence as an organized church. And who have been its pillars since that time ? I need not inform you, that they were learned men, when I pronounce the name of Kuntze, of Schmidt, of Muhlenberg, of Gœring, of Hel-muth and Lochman ? And is not the same remark equally applicable to all the other prominent churches of our country ?

But the evidence on this subject is cumulative. The strongest yet remains. We have the plainest declarations of the sacred word. One text from the books of each covenant may suffice. By the prophet Malachi, God commanded that "*the priest's lips should keep knowledge, and they (the people) should seek the law at his mouth, for he is the messenger of the Lord of hosts.*" The phrase "keep knowledge," but imperfectly conveys the idea of the original. SHAMAR, in its most frequent acceptation, signifies to protect, to watch over, to preserve with care. In paraphrastic terms the passage may be thus expressed : "The priests being the messengers of the Lord of hosts, should be the depositories of knowledge, they are to watch over it and perpetuate it, so that the people may at all times recur to them, as authentic and competent instructors and judges of the law." The other passage is the admonition of Paul to Timothy : "*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*" In the antecedent context, Paul calls "these things" which he had taught Timothy, "the form of sound

words," or as it may be rendered, "the sketch, outline, or brief system of sound doctrine." Here Paul expressly admonishes Timothy to receive none into the sacred office, who had not been instructed in that outline of doctrine which he had studied, whose character did not afford assurance, that they would be faithful to their awful and solemn vows, and who had not capacity enough to be "able to teach others also." Upon the successors of Timothy, this obligation clearly rests. The grade of theological education, probably ought to be, and generally is somewhat modified by the degree of intelligence and learning, pervading the community with which the student is connected. But the best method of settling the proper average standard of ministerial attainment, is to ascertain, what are the duties required by God of the Christian ministry in all ages. A fundamental duty, doubtless, is "*to search the Scriptures,*" the directory for his conduct, the rule of faith and practice which he is to preach, "that the man of God may be perfect, thoroughly furnished unto all good works." In order that he may search the Scriptures, he must be able to read them. Such is the diversity between the idioms of different languages, that many of the beauties and peculiarities of an author are unavoidably lost in the best translation. And such is the difference between the religious and political institutions, the social, literary and scientific habits, by which the shades of meaning are fixed on vocabularies of different nations, that there are multitudes of words in every language, for which none perfectly correspondent can be found in another. Hence the world would laugh at the man, who should write a commentary on the beauties of Homer or Virgil, or undertake to explain the exact meaning of Justinian's code of laws, without being able to read the original works. Now as the inspired writers, in order to be understood, must necessarily have used language in its common acceptation; we are unable to see, why a knowledge of the original should be less necessary in the one case than in the other. We know, indeed that there are hundreds of pious, and faithful and useful men in the ministry of different churches, who labour under this disadvantage. Yet, who can doubt, that they would be still more

God, if they could examine and judge for themselves, instead of seeing through the eyes of others? And though they may be useful in connexion with others who are better instructed, what would be the state of the Christian church, if her ministers generally should cease to watch over the word of God, and to perpetuate a knowledge of it to succeeding generations? Who would provide the necessary translations for heathen countries? And who shall prepare another for us, when the revolutions of language shall have rendered ours unintelligible? A respectable acquaintance with Greek and Hebrew philology will, we hesitate not to declare, better enable the student to understand the Scriptures, than all the doctrinal commentaries ever written. And such are the facilities afforded for these studies, especially by late German writers, that a student is indeed inexcusable, who neglects an opportunity to employ this powerful auxiliary in the service of God. To "*search the Scriptures*" aright, we must inquire when and by whom they were written, and whether they are authentic and unadulterated. But these books profess a character different from that of all other books, profess to be a revelation from God to man. The evidences in support of these claims, must be examined: and the question arises, whether the divine authority of these books requires us to interpret them on principles different from those applied to mere human productions. The science of Interpretation, therefore, must not be neglected. But these books abound in allusions to the peculiar customs and circumstances of the times and countries in which they were written, and cannot be fully understood without an acquaintance with them. Biblical Archæology is, therefore, an important study. Again, the minister of the gospel must "*declare the whole council of God,*" as well the doctrines to be believed as the duties to be practised: hence Doctrinal and Practical Divinity are cardinal parts of a theological course of study. He is commanded "*earnestly to contend for the faith once delivered to the saints;*" hence Polemical Theology can not be entirely overlooked, though it must now assume a milder character than in the days of Calovius, nor teach its pupils, that Wittenberg and Geneva are the only fountains of saving truth.

word, to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Suitable instructions on this subject constitute Homiletic Theology. He is commanded to "*take heed to all the flock over which the Holy Ghost hath made him overseer, to feed the church of God which he purchased with his own blood:*" to the subject of Pastoral Theology he must therefore lend his most devout attention. As the Sacred volume abounds in prophecies, he should not be ignorant of the history of God's people, so that he may be able to trace their accomplishment, and study the wondrous dealings of his providence. And in order that he may be among those "*elders who rule well,*" the Government and Discipline of the church will be necessary subjects of study, to teach him how to act well his part in the several judicatories of the church, as well for the benefit of his individual charge, as of the kingdom of Christ in general. But Christianity is a positive institution, which belongs not to man in his natural state; the systematic student should therefore first ascend to primary principles to his situation independently of Revelation, he should examine the faculties of which he finds himself possessed, and study the proper use of them, the just laws of reasoning. By this course he will obtain an impartial answer to the inquiry: "*what is truth.*" He should examine the nature and extent of the truths, which reason has taught to those, who were unacquainted with Revelation, concerning their moral relations and interest, and the adequacy or inadequacy of this Natural Theology to the wants of man. As Revelation is founded on reason, it will ever harmonize with it. Hence we cannot believe in a professed Revelation, which does not either accord with our ideas of natural religion, or teach us their fallacy. The enlightened divine sees, throughout the whole volume of nature, unnumbered harmonies with Revelation, but finds not one sentence there recorded inconsistent with it. The ordinary time spent in a course of theological education, will, indeed, only enable the student to acquire the elements of these several sciences; for

"Were man to live coeval with the sun,

"The patriarch pupil would be learning still

"Yet, dying, leave his lesson half unlearn't

But his preparation for daily duties, will be a continuation of these studies, and throughout his whole life, he should "meditate on these things, and give himself wholly to them, that his profiting in them all may be manifest," "that the man of God may become perfect, thoroughly furnished unto all good works."

WHAT IS THE PROPER METHOD OF CONDUCTING THIS EDUCATION?

It does not fall within the limits of this address, to canvass the comparative merits of public and private education in general, a question first formally discussed, we think, by Quintilian. The world has decided as he did, the concurrent suffrage of centuries is recorded in favour of public education. The designation of public and private, is indeed, neither derived from the essential nature of the subject, nor characteristic of it: the question more properly is, whether solitary or associated study is more advantageous. Many men, pursuing what is misnamed a private education, live as much in public, as students can possibly do in any college; whilst in many of our public institutions, students live at least as private and secluded, as they possibly could individually beneath their own paternal roof. That theological seminaries, like the Saviour whom they teach, should court retirement, that smaller towns rather than cities ought to be their favourite seats, appears to us an obvious principle, and is sanctioned by the mass of churches in this country. But the previous question is, would not a solitary or individual education, better qualify men for the ministry, than associate study.

That the theological sciences, intellectually considered, can be pursued most successfully by associated study, we take for granted. This no one will call in question; nor can we dwell on the importance of this consideration, which must be clear to every intelligent mind. But if our students were pursuing their studies individually with different private ministers, though they would be less able expositors of the Sacred word, and less able preachers, would they not come forth with more practical views of ministerial duty? If, in our most deliberate judgment, an affirmative reply could be made to this inquiry,

seminaries. But what are the chief human means, by which alone true piety and spirituality of doctrinal views can be promoted, either in an associated or solitary education? They are *the pious example and exhortations of the instructor, access to a multitude of practical works, frequent opportunity to engage in the exercises of practical religion, and the influence of surrounding circumstances.*

Among the ministers of every church, there is a great diversity, both in learning and piety. When students are educated individually, some will have good and others indifferent teachers; and possibly the ministers least qualified may have most students. By associated study, all students enjoy the advantages of the same teacher. Now if the church should select as instructor, a man who is not above the average of the great mass of ministers, still the students on the whole, would enjoy equal advantages, or rather greater, for he could devote himself wholly to the work. If an individual above this average were chosen, the students would evidently enjoy superior advantages; and should some one of the prominent and best qualified ministers be elected, a seminary would obviously afford students as great advantages, as they could enjoy on the individual plan, if all the different private teachers were equal in qualification to the one elected. Now the fact that mankind generally believe their interests best secured, when confided to the hands of men whom they themselves elect, presupposes a tendency in man to chose the best qualified men to office. Even in political elections, in which party spirit sometimes rejects the better man, each party selects some of her best men as candidates, and the whole mass of officers elected, is far superior in qualification to the average of the eligible population. And although ecclesiastical elections are not always free from human frailty, no one can deny, that in all the theological institutions heretofore established, the professors of which are elected by the churches, as in America, and not by the civil authorities, as in some parts of Europe; the churches have generally chosen men, who were superior both in piety and learning, to the average of the church, to which they belong: and so long as the majority of any church, are friends

men as professors. The contrary could never occur, until the mass of individual instructors had previously degenerated, and then, by the supposition, the individual teachers would be no better than the other; nor could students then be compelled to frequent the institution.

As to the *second means*, no rational man can believe, that the resources of the whole church combined, cannot furnish one better library than each individual minister can purchase. Comparatively few practical works can be found in private libraries. But, when a church establishes a Seminary, she can there supply her students with all the most valuable works of a biographical, missionary and practical nature, and can prescribe what portion of their time shall be spent in perusing them. The same money which would have purchased twenty small libraries, will purchase one large one. And this will be accessible to many more students at the same time, and equally to every successive class. Here then the student may enter the library, and be surrounded by the living monuments of the illustrious dead. He may take up the life of a Fenelon, a Franke, a Wesley, a Whitefield, a Mather, an Edwards, or a Scott, and learn the art of holy living: or, laying his hand upon the missionary volume, he may behold the bloodless triumph of the Prince of peace over the powers of darkness, and learn from Brainard, Elliot, Egede, Swartz, Vanderkemp, Martyn and others, how to forsake all for Christ.

That a well conducted Seminary affords more opportunities for *practical devotion*, than could possibly be enjoyed by individual students under the charge of private ministers is equally clear. Several times, daily, are students here required to assemble for the purposes of social worship: the word of God is publicly read, his praises are sung, and supplications offered to him that heareth prayer. The labours of the day are begun and closed with devotional exercises by each student in his private apartment, and one day of each month is exclusively appropriated to practical devotion, and exercises calculated to promote a missionary spirit. Individual students might, indeed, alone attend to many of these exercises: but he must indeed be

stimulus to devotion, or that the great mass of students, would in solitude, long maintain this standard of religious exercises. Man is, moreover, a social being, religion is a social principle; and every argument, which goes to prove the importance of social worship in general, establishes with equal force the superior advantage of theological seminaries in regard to the exercises of practical devotion.

And certainly the *other circumstances* of a theological seminary, are better calculated to promote piety than those of individual study. Must not the student's daily conversation with those of like mind and similar pursuits, confirm his faith and enliven his feelings? Must not all the various meetings and essays and debates, on the great subjects of his calling, nay even the very building in which the sacred studies are conducted, remind him of that Saviour whose he is, and whom he professes to serve? If then, in addition to all the numerous intellectual advantages, the means for growth in grace can be better enjoyed in seminaries than in solitary study, it is evident, that the interests of the Redeemer's kingdom will be best promoted by the associated plan of theological education.

Accordingly, we find that theological seminaries have been approved of by the most enlightened friends of Zion in all ages. Such institutions existed even under the Old Testament dispensation, in one of which the prophet Samuel was teacher, and the pupils of which, by an oriental idiom, were termed "sons of the prophets." Whether they existed before the time of this prophet we are not informed, but from the books of Samuel and Kings,* we learn that the pupils dwelt together in one house, that their teachers there gave them instructions, that sacred music was one of their principal studies, and that the prophets Samuel, Elija and Elisha, were at different times their teachers. These schools were erected at different places, throughout the several tribes, and are often spoken of by the Jewish writers. Among their most distinguished later teachers, were Hillel, Shammai and Gamaliel, the instructor of Paul. Such were the schools to which allusion has been made, of St. John at Ephesus, of Polycarp at Smyrna, of St. Mark and Origen and Pantænus

and others at Alexandria, institutions in which the ablest defenders of Christianity were trained for the holy war. And such schools are patronized by all the most evangelical and zealous Christian denominations of the present day. But how can we, as Lutherans, doubt the importance of such institutions? In her very infancy, Lutheranism was nurtured in theological seminaries. Luther himself spent the greater part of his public life as teacher in such a school, from which he supplied Germany with able preachers, and thus extended the blessed Reformation. From that day to the present, all the ministers of the Lutheran church in the different nations of Europe, derived their education from such sources. The first and ablest ministers of our church in this country, were sent from such schools: and even before the war of the Revolution, the venerable Muhlenberg, the father of American Lutheranism, contemplated the erection of such an institution in this country, and historians of Germany have recorded their prayers for its success. Dr. Kuntze, at a later day, took some incipient steps for the establishment of such a school, the present fathers of the church, about six years ago, gave a new impulse to this subject: and now, by the grace of God, we hail the actual commencement of such an institution.

Admitting then, that candidates for the sacred desk, can be better qualified by associated than by separate and solitary study, how ought theological seminaries to be conducted?

It is obvious, that the course of instruction and study, should not lose sight of the objects of all systematic education, the developement of mental faculty, the formation of correct and profitable intellectual habits, and the acquisition of knowledge. No man was ever born with the developed faculties of a Leibnitz, a Baumgarten, a Mosheim or a Luther. Years of patient study and rigid mental discipline, must evolve the faculties; years of practice must mature their energies. No man has ever reached the summit of intellectual attainments by, occasional fits of ephemeral application: whilst the regular progressive course of a mind of mediocrity, always attains respectability, and often outstrips our most sanguine expectations. But we have merely time to advert to a few points, in which the mode of theological education ought, in our judgment, to differ

Little or nothing ought, in most cases, to be done by the instructors, to promote emulation among the students. The ordinary stimulus of associated study, will, in most minds, beget as much emulation, and afford as strong an incentive to intellectual effort, as are consistent with prosperous piety. Emulation, strictly so called, can never be a christian motive to study. The superior attainments of others, ought indeed to be, and are productive of increased exertion in the theological student, and this is one of the advantages of associated study. It ought not, however, to excite rivalry, but to lead the student to doubt, whether he is improving his talents to the utmost of his power. Emulation, in general, has a tendency to produce jealousy between those of equal powers, and it leads those to whom the Master has entrusted one talent, to envy others to whom five or ten were given.—Nor will those conversant with theological seminaries, doubt, that if much emulation were excited in them, it would be productive of this unhappy effect. God has made different grades of human intellect. Whilst, therefore, all should be exhorted to incessant diligence, every attempt at display ought to be discouraged, and the truth often inculcated, that from him to whom much is given, much will be required.

Again, the mode of recitation should be less rigid than in Colleges. Theological students are not receiving what is usually termed an education, they are studying a profession, and a profession too, the duties of which are of a peculiar kind. Though the quantity of prescribed study, be fairly accommodated to the average ability of the class, some will prepare with facility, what others can accomplish only by excessive labour. Now, it is evident that too great rigour of recitation, would force the student of humbler talents to subtract from the hours of devotion, that he may add to those of study : or, at least, excessive application to study, would induce a lassitude of mind unfavourable to the duties and enjoyments of devotion. Such intellectual pressure, long continued, would impair the spirituality of his religious exercises, and ultimately rob him of “those soul-refreshing views of Jesus and his word,” which were the delight of his soul, the evidence of his filiation, and his strongest stimulus to industry and usefulness. A student therefore ought

never to prosecute study to the detriment of devotion ; and if his soul becomes enveloped in doubts and fears, it may, on some occasions, not be amiss to devote whole days to practical reading and exercises, until he regain a preponderance of spiritual feeling, and satisfactory evidence of acceptance with God.

That *piety should be inculcated in all the recitations and exercises*, is so evident from the preceding parts of this address, that it need not now be discussed.

Finally, *the Professors themselves sustain a character, somewhat different from those of Colleges.* They should study more of the humble unostentatious manner of him, who said, "learn of me for I am meek and lowly in heart." In their lectures, and in the discharge of all the duties incumbent on them, they should sedulously avoid personal display. When theological teachers labour to exhibit themselves, an unholy jealousy will naturally invade their breasts, and interrupt that flow of fraternal feeling which ought to subsist between them. Each will aim at being thought the greatest, and the effort will result in partiality to the students, whom he numbers among his supposed admirers. The pupils will be divided in their admiration, one party being of Paul, another of Apollos, and a third of Cephas. Their attention will be, in some degree, diverted from the great design of their studies, and they themselves not profited by such examples. A mistake on this point, we cannot but regard as one of the cardinal defects of European institutions. As the church there still remains in unholy alliance with the state, so their schools of the prophets are generally incorporated with their secular universities, and competition even among theological Professors, has sometimes been carried to a preposterous length. God grant that their example may profit the American churches! The instructions also of the teachers, and their intercourse with the taught, ought to be more candid and paternal. They should be like faithful parents, delicacy of feeling ought not to prevent them from admonishing any student for a deviation from propriety. Their's is the solemn duty of apprizing the pupils individually of their constitutional obliquities, of checking in the bud every symptom of levity, of rivalry, of envy, of ostentation or haughtiness, that may insinuate itself

into the institution committed to their charge, and to bring back the wanderer to the paths of piety : a duty, indeed, the most unpleasant to the teacher, but indispensably necessary to the prosperity of the institution, and deserving the sincere gratitude of the individuals, for whose benefit it is performed. *Finally*

WHAT ARE THE ADVANTAGES RESULTING FROM SUCH A COURSE OF STUDY ?

On this topic we shall detain you but a few moments. The advantages of such an education must be placed in a clear light, by the preceding discussion of its nature and circumstances.—Look into the Sacred Volume at the primitive servants of God. Collect all the traits of a perfect ministerial character, scattered over its pages. Embody them into one complete portrait, and you have the standard character at which the ministers of every age ought to aim, you have a specimen of the ministry which such an education is calculated to make, as near as the frailties of humanity and the absence of inspiration will permit. Of the advantages contemplated by the several Synods in their efforts to bring their students under the influence of such an education, they have given a detailed enumeration in the Constitution of their seminary. We can but touch on some of them.

Such an education will stamp the impress of *intelligence* on the ministry. It is not necessary that all ministers should be learned men, nor possible for the best education to make them such. But it tends to make the Christian ministry in general what it ever ought to be, an intelligent enlightened body, “who need not be ashamed” of their ignorance, but “know how rightly to divide the word of truth, and give to each hearer his portion in due season.” Although an enlightened layman of true piety, can in the absence of better instructors, sit with edification under the ministrations of an illiterate man ; the mass of mankind, being void of this piety, will not generally become the permanent hearers of men whose understanding and intelligence they cannot respect. But well educated ministers have access to the hearts of all, even the most enlightened, whilst from the pulpit as well as by their private intercourse, they diffuse intelligence among those who most need to be instructed. Thus they not only feed their flock with spiritual food, but also indirectly

aid in supporting the fabric of our free and happy government; for intelligence and virtue, are the pillars of our republic, and when the inhabitants of a country are generally buried in ignorance, they are ripe no less for anarchy or despotism in government, than for superstition and priest craft in religion. Such ministers confer a practical efficiency on the claims of Christianity, and enable her, not only to maintain that attitude of triumphant self-defence, for which a divine religion should ever be prepared ; but to carry the war into the enemies' territory, to call on them to reconcile the "difficulties of infidelity,"* as Christians have for eighteen centuries, been held responsible for all the phenomena attending their cause, and for many which bear as heavily on Deism as Christianity.

Such an education promises to make *practical preachers*, and *faithful pastors*. Trained up amid the influence of daily devotion, and stimulated by the example of their associates, the lineaments of their religious character, will be strongly marked. Brought into frequent contact with the holy fire of pastoral and missionary biography, the flame of piety will be kindled and cherished in their souls, and habits of devotion deeply engraven on their hearts. From the pulpit they will feed their flocks with the rich provisions of the gospel. They will preach—

"As conscious of their awful charge,

"And anxious mainly that the flock they feed

"May feel it too."

The holy lustre of their walk and conversation will recommend to others the religion they profess. Their science and learning will not seduce them from fidelity to the Saviour, but will qualify them better for the service of the sanctuary, and, bringing their offerings of gold, of frankincense and myrrh, they will do homage to the babe of Bethlehem. To bring souls to Christ, will be the grand object of the studies, the sermons, and the prayers of such men. The signs of the present evangelical times, will be congenial to their feelings, and they will co-operate with energy and power in advancing the Mediatorial reign of him, to whom is given all power in heaven and on earth.

* See Faber's late work on this subject.

Nor can it be doubted that such an education will promote *unanimity of views*, and *harmony of feelings* among the future ministers of the church. Similarity of doctrinal views, is promoted by uniformity of study and instruction. Long continued habits of personal intercourse, entwine together the cords of social feeling, and make the ecclesiastical sympathies of students flow in the same channel. Love one another, is among the Saviour's prominent commands. And he, who can believe that a number of truly pious men, can for years drink together out of the same fountain of revealed truth, can worship together around the same altar, and mingle on it their sacrifices of prayer and praise, and not find their hearts insensibly knit together in love, betrays an entire want of acquaintance with the principles of true piety.

In short, by such an education, it is our hope and prayer, that God will raise up in our institution, a multitude of able and faithful labourers for his vineyard, who shall preach with fidelity the grand doctrines of the mother church of the Reformation, who can instruct our congregations in the several languages spoken by them in this country. Here we hope to see instructed perhaps a Paul and Barnabas to publish to the heathen the unsearchable riches of Christ, and many a James and Cephas and John, to feed the flocks at home; men, who carry their zeal for the cause of the Redeemer to the highest and holiest ardour of devotion, who regard no service too difficult, no obstacles insuperable, no sacrifice too great. Men who yield to the world her riches, her pleasures, her applause, and take a higher aim; who seek for riches—but such whose tenure is not endangered by moth, or rust, or thieves; who seek for pleasures,—but such as flow from the throne of the Lamb; and who feel an ambition too—but for the glory of doing good, for a crown in heaven, for the everlasting favour of the everlasting God.

To God, therefore, and to the guidance of his gracious Spirit, be our infant school of the prophets ever dedicated! Together with its directors, its teachers and its pupils; that it may prove a lasting blessing to the church, and that thousands may hereafter rise up and call its founders and benefactors blessed!

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